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A

SERMON

PREACH'D AT

St. *ANNE*'s, DUBLIN,

On *Thurſday* the 9th of OCTOBER, 1746.

Being the Day appointed for a GENERAL

THANKSGIVING

TO

ALMIGHTY GOD,

For the Suppreſſion of the Late

UNNATURAL REBELLION,

And *Deliverance* of theſe Kingdoms from the CALAMITIES of an *Inteſtine War*.

By JOHN MADDEN, D. D. Dean of *Kilmore*,
And Chaplain to His Excellency *PHILLIP* Earl of *Cheſterfield*.

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A

SERMON

PREACH'D AT

St. Anne's, DUBLIN, *&c.*

ROMANS, Chap. ii. Verſe 4.

Deſpiſeſt thou the Riches of his Goodneſs, and Forbearance, and Long-ſuffering, not knowing that the Goodneſs of God leadeth thee to Repentance?

ST. *PAUL* is employ'd in the Beginning of this Epiſtle, in ſetting forth the great Corruptions, into which the *Heathen* had fallen; and at the ſame Time gives the *Jews* to know, that they were in a Condition little better, thro' the ungrateful Returns which they had made to God for his peculiar Favours to them. *Thinkeſt thou O Jew*, ſaith the

great Apoſtle, *who doſt the ſame things* (that the Heathens do) *that thou ſhalt eſcape the Judgment of God? Or deſpiſeſt thou the Riches of his Goodneſs, and Forbearance, and Long-ſuffering; not knowing that the Goodneſs of God leadeth thee to Repentance. But after thy Hardneſs and impenitent Heart, treaſureſt up to thy ſelf Wrath againſt the Day of Wrath, and Revelation of the Righteous Judgment of God.*

Thou unworthy Creature, who canſt make ſuch baſe Returns to the boundleſs Mercy and Loving-kindneſs of thy God. Is it not the natural Return of a grateful Heart, to endeavour, to order thy Conduct, ſo as to pleaſe him by whom thou haſt been ſo eminently oblig'd? Hath not thy God been infinitely good to thee? How baſe then muſt thy Conduct be? Haſt thou any Regard to, doſt thou ſhew any Senſe of, the amazing Goodneſs of God to thee? Doſt thou take any Pains or Care to order your Actions *for your own Good*, ſo as to pleaſe this your conſtant, gracious Friend? Is not thy whole Conduct rather the Reverſe of what it ought to be, in this Caſe? Doſt thou not go on, without any Regard to him, to purſue ſuch Courſes as he hates, becauſe they are hurtful to thee and to all Mankind? Or *deſpiſeſt thou the Riches of his Goodneſs, and Forbearance and Long-ſuffering?* Thy Conduct ſeems to be no leſs than a direct Inſult, and Outrage, on the boundleſs Goodneſs of thy Father and thy Friend. Can ſo baſe a Return to ſuch boundleſs

boundleſs Kindneſs, be call'd any thing leſs than Inſult and outragious Contempt?

And what will be (think you) in the End, the fatal Reſult, the ſad Conſequence of this thy baſe Behaviour? Of this thy hard, thy impenitent Heart; impenetrable, not in the leaſt Degree to be touch'd or ſoften'd, by the warmeſt, the moſt ſignal Kindneſſes, from him who made thee, and redeem'd thee, and ſhowereth his Benefits upon thee? What muſt be the ſad Reſult of ſuch Conduct? *Why the treaſuring up to thy ſelf Wrath, againſt the Day of Wrath, and Revelation of the righteous Judgment of God*; this muſt be the neceſſary, the inevitable Conſequence of it.

God, thy deſpiſed God, will multiply his Judgments on thee as eminently, as he hath multiply'd on thee his diſtinguiſhed Mercies. He will diſtinguiſh thee in the Sight of Men and Angels, as ſignally by his ſevereſt Puniſhments, as thou haſt been undeſervedly diſtinguiſhed by his greateſt Mercies.

Our Caſe (my Brethren) ſeems but too much to agree to that of the *Jews*, as here repreſented by the Apoſtle; and the Doctrine contained in the Words, may be properly the Subject for our Meditation on this Day's Solemnity.

In order to make it uſeful as I can, I ſhall; *Firſt enquire what has been the great Goodneſs of our God to us, particularly in thoſe Mercies which we are this Day met to commemorate?*

Secondly; *I ſhall ſet forth what will be the Conſequences of our deſpiſing, or neglecting, the* RICHES *of* GOD'S GOODNESS *to us.*

The Goodneſs of God to us of this Nation, will appear, if we conſider, that there are very few of thoſe who hear me, who are not in a great Meaſure Strangers to the terrible Calamities of *War or Peſtilence*, any otherwiſe, than by hearing or reading of them.

It is now above fifty Years, that nothing like an armed Enemy, hath been ſeen in this Kingdom; all has been Peace and Quiet among us; whilſt *War*, hath in that Time, for many Years together, deſtroyed, on the Continent, Hundreds of Thouſands; and even *Plague*, hath at Times, raged furiouſly, in ſeveral Parts of *Europe*, with which we hold conſtant Correſpondence by Trade.

Few of this Nation, who are now alive, have felt any of the Terrors even of War; or have any Notion what it is to have Armies of Enemies *ravaging* their Country, and *beſieging* them in their Towns, *and putting their Inhabitants to the Sword.*

And

And the great Goodneſs of God to us, is the more ſurprizing, when we reflect, that if we go back but another fifty Years, we find this Iſland, in which we live, to have been a Scene of as terrible Calamities, as perhaps ever took Place in any Nation. In that Time, a dreadful Rebellion * and Maſſacre broke out, in which 154,000 Proteſtants are reckon'd to have been cruelly cut off by the Papiſts; and ſoon after, the *Plague* both *here* and in *England*, deſtroy'd vaſt Numbers, whom the *Sword* had ſpared.

In leſs than Fifty Years after that, † this Iſland was by a Popiſh Prince, again made a Scene of dreadful Calamities.

Reſolving to omit no Attempt, to make us Slaves to *France* and *Rome*, he brought an Army of *French* Papiſts into the Kingdom, that march'd twice thro' the Length of it, carrying Ruin with it whereſoever it went, and this, for the Space of near two Years together. And thus, if we go farther back, and ſtill upward trace the Hiſtory of this Iſland, we ſhall find it both before, and ſince the Conqueſt of it by the *Engliſh*, a Country of as much Bloodſhed and Confuſion, Murder and Rebellion, as perhaps we can point out in any Age or Part of the World.

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* *Iriſh* Rebellion 1641. † 1688.

But

But for above Fifty Years paſt, we have enjoy'd a moſt bleſſed Calm, ſuch as this Iſland probably never enjoy'd, for ſo long a Time together, ſince it was inhabited; and that, while we were engag'd in War, for many Years abroad, and while our Siſter Iſland had ſome Experience of it, even in her own Bowels. †

But our Freedom from the heavier Judgments of God for ſo long a Time, is but a *Part* of his ineſtimable Goodneſs to us. He has in the ſame laſt Fifty Years, (in his great Mercy to us) put our *Civil* and *Religious* Rights, on the very beſt Footing that we could have wiſh'd or hop'd for. Such a Footing, as gives us (humanly ſpeaking) the very beſt Proſpect of thoſe Bleſſings being continu'd to us, unleſs by our Crimes, we force down God's Judgments on our ungrateful Heads.

In that Time, he ſent us that braveſt of Princes King *William* the Third, to ſave us from Popery and Slavery, when our Caſe ſeem'd almoſt deſperate. He (under God) not only freed us from thoſe worſt of Evils, but wiſely laid the Foundation of ſecuring thoſe ineſtimable Bleſſings (our *civil* and *religious* Rights) to late Poſterity.

This

† 1715.

This he did, by getting the Crown of theſe Kingdoms ſettled on the Family of a Proteſtant Prince, deſcended from thoſe who have long bore the Sceptre of theſe Realms.

Within the Compaſs of theſe ſame happy fifty Years of which we are ſpeaking, we have ſeen that BLESSED SETTLEMENT quietly take place, when it was thought to be in great Danger of Oppoſition. We ſee it continu'd (bleſſed be God) with the beſt Proſpect; the Iſſue of the Royal Family being ſo NUMEROUS, that (humanly ſpeaking) we can never want a PROTESTANT PRINCE of this LINE to ſit upon the BRITISH THRONE.

Thus we have a Sketch of thoſe ineſtimable Bleſſings which our gracious God has ſhower'd down upon us, for above half a Century laſt paſt. Not only freeing us from the heavier Calamities of *War* and *Plague*, which have dreadfully rag'd in ſeveral Parts of *Europe* in that Time, but hath, inſtead of them, *heaped* on us the moſt INESTIMABLE BLESSINGS.

But let us come to the *Occaſion* of this Day's Solemnity, and enquire what have been the *peculiar* Mercies of God to us, which we are this Day met to acknowledge and celebrate?

Here (I hope) I may take the Liberty to put you in Mind that I have, for ten Years paſt, or more, ſeveral Times ſuggeſted to you from this Place, what I conjectured from the Word of God, we had great Reaſon to apprehend, from the Courſe of his Providence.

I told you often of the *many* and *ineſtimable Mercies* conferred upon us of theſe Nations, by Almighty God; and of the ungrateful Returns we have made for thoſe Mercies.

I often put you in Mind that we of this Nation, had been viſited by ſeveral of the *leſs ſevere* of God's *national Judgments*, and that, for ſeveral Years together; ſuch as *Scarcity of Bread*, *epidemical Diſeaſes*, and a *Leſſening* of the *Numbers* of our People.

I ſuggeſted to you that God has threatned in his Word, *If a Nation will not be reformed by him by theſe Things*, (that is) by his milder Judgments, that *he will bring a Sword upon them that ſhall avenge the Quarrel of his Covenant.* The *Sword* of the *deſtroying Angel*; or of a *devouring War*; and from theſe Declarations of God, from the Courſe of his Providence and the State of *Religion* and *Virtue among us*, I own I apprehended that

that either *War* or *Peſtilence*, or both, wou'd ſoon viſit theſe Nations.

I have liv'd to ſee theſe Apprehenſions verify'd; we have ſeen a *deſperate Rebellion* take place in our neighbour Kingdom; contrived, fomented and ſupported by the *Politicks*, the *Money*, the *Arms* and *Forces* of *France*, and *Spain*, and *Rome*.

We have ſeen a *popiſh Invader* from *Rome*, at the Head of a numerous and deſperate Set of Ruffians, march through *Scotland* and great Part of *England*, and bear down all before them.

For four Months, we ſaw nothing of a Stand made againſt them; our Troops diſgraced, and the Glory of the *Engliſh* Arms, that had been ſo diſtinguiſhed, ſully'd, impaired and ſtain'd.

Though (humanly ſpeaking) there could be little Probability that ſuch a *Banditti* ſhould ſubdue ſuch a Nation as the *Engliſh* are, with ſuch a BRAVE and JUST KING as they have at their Head; yet who could ſay what the Providence of God might have ordained, for the Puniſhment of our Sins?

For ſeveral Months, Things look'd as if we were doom'd to Deſtruction; as if (for our Crimes) we were

were to be *delivered into the Hand of the Enemy.*

We of this Nation particularly (ſurrounded by popiſh Enemies on every Side, as numerous as they are zealous for the Religion of *Rome*) look'd every Day and Hour when the Flame wou'd break out among us.

The Situation of our Affairs in general could hardly be worſe, for the Time, than it was, till our GLORIOUS PRINCE ſet out againſt them in an *auſpicious* Day; a PRINCE, that has again made the Name of WILLIAM dear to the *Proteſtants* of theſe Nations, by moſt *ſignally* delivering them from *Popery* and *Slavery*, and the *Loſs* of all the *deareſt Bleſſings* that Men in this World can enjoy.

From the Moment the conquering Rebels heard that this YOUNG PRINCE was in *full march* againſt them, they *turned* and *fled* with the utmoſt Precipitation; not daring ſo much as to run the leaſt Hazard of fighting him. He *purſues* and *conquers* where he can meet them, notwithſtanding the *dreadful Severity* of a *Winter Campaign*, in thoſe *northern* Regions, *favourable* to the *Rebels*, and almoſt *inſupportable* to our Men.

He

He retires from our Armies for a ſhort Space ; the Rebels again take Heart, and *he being abſent*, they dare even to ſeek out our Troops, and attack them ; and as if Providence had reſolv'd to ſave us *only by his Hand*, our Forces had nothing like Victory to boaſt of.

Upon this ſecond Diſgrace, our GLORIOUS PRINCE, immediately returns to retrieve them ; he ſeeks out the Rebels, and (under God) gives them ſuch an ENTIRE DEFEAT, as I know not whether it can be parallel'd ; whether there were ever *ſuch Numbers* ſlain, with *ſo ſmall* a *Loſs* on our Part. Theſe, before ſo terrible *Highland Scots*, (who boaſt of having withſtood, for above three hundred Years, the Force of the ancient *Romans*) fall by thouſands before him.

By this *prodigious Succeſs*, which vaſtly exceeded all our *reaſonable* Expectations, a REBELLION is put an end to in *one* Winter's Campaign, before the Time that other Troops uſually can take the Field.

Thus our God ſeems to have reſolv'd at once to puniſh us for our Sins, *(ſtill in his Wrath thinking upon Mercy)* and to *endear* to us our KING and his ROYAL FAMILY, by ſhewing that he will ſave us by *them*, and *by them only*. He ſaves us by an

HEROICK YOUTH, who is a GLORIOUS CONQUEROR, at an Age, before other Princes are allow'd to be COMMANDERS. A CONQUEROR of the REBEL HIGHLAND SCOTS, *aſſiſted* and *ſupported* by *France*, and *Spain*, and *Rome*; with an *abjur'd*, *popiſh*, *bigotted Pretender* at the Head of them.

But as I have already hinted, we the Proteſtants of *this* Nation, are bound ſtill to manifold *greater* Gratitude than even our Neighbours in *Great Britain*; and yet who can ſet Bounds to what they owe to Heaven? We, the Proteſtants of this Iſland, however undeſerving, have enjoy'd an abſolute Quiet in the Midſt of our Enemies, whilſt Sword, and Rapine, and Devaſtation terrified and waſted a great Part of our Siſter Iſland; nay we, of this Country, have enjoy'd the Bleſſings of Peace, while all *Europe*, and great Part of *Aſia* are almoſt conſum'd by the Flames of War.

This Quiet of ours at ſuch a Criſis is allowed by all, to be (under God) mainly owing to the excellent Adminiſtration of a LORD LIEUTENANT; whoſe uncommon Talents are confeſs'd by *All* to be equal to the moſt arduous and critical Conjunctures.

* *O! that Men wou'd oherefore praiſe the* LORD *for his Goodneſs, and declare the Wonders that he doth*

* PSALM CVII. 8.

*doth for the Children of Men! * The Lord hath done great things for us, the Lord hath done great things for us, whereof we rejoyce!*

This leads to the ſecond Particular propoſed to be ſpoken to *(viz.) to ſet forth what will be the terrible Conſequences if we go on to deſpiſe or neglect theſe* THE RICHES OF GOD'S GOODNESS to us; we ſhall *treaſure up to ourſelves Wrath againſt the Day of Wrath.*

If we *go on* (I ſay) for I fear it is too plain that we have hitherto been very *ungrateful* to our God, notwithſtanding his *eminent*, his *diſtinguiſh'd* Mercies to us.

That our *Ingratitude* has been as *eminent* even as our *Mercies*, is but too plain and notorious. *Ingratitude* to our GOD wou'd not ſuffice us, though that were alone amply ſufficient to bring Ruin upon our Heads. We have been eminently ungrateful, even to the *bleſſed Inſtruments* he has made uſe of in conferring his *unparallel'd* Favours on us.

What ungrateful Returns King *WILLIAM* met with from thoſe, whom (under God) he had ſaved from abſolute Ruin, every Year of his Reign gave ample Teſtimony.

Whoever

* PSALM CXXVI. 2, 3.

Whoever takes an impartial View of his People's Conduct towards him, muſt ſee that the principal Tendency of it was to make him uneaſy and miſerable, who had ſnatch'd them from Deſtruction, and given them all the Materials of Happineſs and Security.

The baſeſt Ill-treatment took place towards him, and I fear we muſt acknowledge that we have not been ſo grateful to OUR KING, who now reigns over us, as we are bound to be.

Diſtinguiſh'd Courage, and *undaunted* Bravery, at the Head of Armies, is allow'd by all, to be a glorious Jewel in the Royal Crown, though in theſe Days it be as *rare*, as it is *ornamental*. This admirable Qualification, our King is allow'd to poſſeſs, in as high a Degree, as any Man upon Earth; *his Enemies themſelves being Judges*. Shall not that which has made the *Enſlavers* and *Deſtroyers* of Mankind admir'd in Hiſtory, recommend our Prince to his own free Subjects.

He exerts his *Valour* in Defence of almoſt *ruin'd Nations*, and the *Liberties* of Mankind, againſt tyrannical Invaders, that are the *Peſt*, the *Curſe*, and *Confuſion* of the Earth. He exerts it in ſuch a Manner, as expoſes his LIFE upon the ſame Footing with every common Soldier. He exerts it with *Succeſs* and *Glory*, and his Preſence where the Danger

is

is greateſt (under God) is what not only reſcu'd our Armies from Ruin, but render'd them *victorious* and *triumphant* over the *ancient* and *irreconcileable Enemies* of his Subjects. He returns to them with the *Bleſſings* and *Praiſes* of *reſcued* Nations. But what Returns do his own People make him? Were they ſuch as the *Righteouſneſs* and *Mildneſs* of his Adminiſtration, the *Prudence* and *Valour* of his Conduct, and the expoſing his LIFE for the great Cauſe of *Liberty*, challenge from us? I fear this Queſtion can't be anſwered to the Credit of ſome even of thoſe who would be thought good Subjects. I ſhall not therefore enter farther into this Matter. But I muſt obſerve that the moſt *Worthleſs* of Men have ever been Enemies to the BRAVEST and moſt DESERVING. Nor can any be capable of ſuch ungrateful Conduct, but thoſe who are ſecretly Enemies to the Peace and Welfare of their Country. Our King's *high Merits* are to them the true Ground of their *Ingratitude*. That (under God) he is our Security againſt *France*, and *Popery*, and *arbitrary Power*; And has crowned theſe Bleſſings to us, by giving us the faireſt Proſpect, by a numerous FAMILY of PRINCES, of their being *ſecured* to us, and to our *lateſt Poſterity*.

Thus ungrateful ſome of us muſt acknowledge ourſelves to have been to thoſe ever bleſſed Inſtruments which God hath made uſe of in conferring his ineſtimable Favours on us.

Our Ingratitude to our God, I fear, hath ſhewn itſelf in all the Ways that were in our Power. In-

ſtead of behaving curſelves like People that had any Senſe of his high Favours to us, we have diſtinguiſhed ourſelves by *offending*, I might ſay, by *renouncing* him in every Way that is in our Power; that is, by the general Practice of thoſe Sins that are moſt peculiarly offenſive to him; by *Neglect* of his *publick Worſhip*, a *ſhameful Ill-treatment* or *Contempt of all Things ſacred*, and by *Infidelity* become notorious.

O! my Brethren; let us not *treaſure up to ourſelves Wrath, againſt the Day of Wrath*; let us not *deſpiſe the immenſe Riches of God's Goodneſs* to us; his *Long-ſuffering*, his *Forbearance*. But let us carefully remember that this *amazing Goodneſs* of God *ſhould lead us to Repentance*.

What Return doth God require from us for all the Mercies and ineſtimable Favours which we ſee he hath heaped upon us? He requires nothing from us but our Love; all that his Love requires of us is, that we ſhould keep his Commandments; and all that his Commandments require of us, is, that we wou'd all make ourſelves *happy now and for ever*. Happy in this World, as well as in that which is to come! All the Return he requires, is, that we would practiſe every Virtue, and renounce every Vice. *Virtue* is nothing but our *own Happineſs*; and *Vice* is nothing but *our Miſery*. The purſuing of Virtue is the ſecuring of our Happineſs, as the renouncing of Vice is the avoiding of Miſery.

O! the Height and the Depth, the Breadth and the Length of this Love of God, which paſſeth Knowledge

ledge. O! let us beware of deſpiſing, neglecting, or forgetting the RICHES of ſuch LOVE. Let us not lay ourſelves under ſuch vile Imputations; let it not be ſaid that we return the *greateſt Mercies* with the *blackeſt Ingratitude.*

In the Words of that God, who hath called himſelf LOVE, and hath wrought ſo wonderfully for us, *let us ſet our Hearts and our Souls to ſeek the Lord our God; let us delight ourſelves in him, and cleave unto him, and chuſe the Things that pleaſe him. Let the Deſire of our Souls be to his Name, and to the Remembrance of him; and eſteem the Words of his Mouth, more than our neceſſary Food.*

Above all Things; let us beware of that heinous *Neglect* of God's *publick Worſhip*; the *abandoning of his Houſe*; that ſhameful Contempt or Ill-treatment of *Things ſacred* that is ſo common; and *that denying even the Lord that bought us*, that ſo generally takes place, and ſpreads far and wide!

To conclude; Let all the *Proteſtants* of theſe Nations *unite* and *agree* in this fundamental Truth, *viz.* That a *Popiſh* King over us muſt be the abſolute and inevitable *Subverſion* and *Deſtruction* of all our *deareſt Bleſſings*, that relate either to this World, or to that which is come. FAREWEL then to the Religion of the BLESSED JESUS profeſſed as we have it in its greateſt Purity, when all that is the Reverſe of it will be eſtabliſhed in its Room. Farewel then to *Laws* and *Liberty*, to our *Properties*, and to *Life* it ſelf, when *all* will abſolutely depend on the *Will*

of

of one who will *himſelf be a Slave* to *France* and *Rome*. And in a Word, farewel then to all thoſe *innumerable* and *ineſtimable Advantages* which we of theſe Nations enjoy above all the Nations upon Earth, and deprived of which, no Man of *common Senſe* would wiſh to live a Day, or an Hour.

Let us look upon our KING and his ROYAL FAMILY as (under God) the great and *only* Security we have of all theſe *invaluable Advantages*, and againſt all the moſt *dreadful Evils* that Men in this World can *ſuffer*. Let us remember that we have had above thirty Years Experience of their *mild* and *gracious* Adminiſtration; and that from two Rebellions which we have ſeen in their Time moſt *happily Suppreſſed*, God has ſtrongly intimated to us, that he will ſave us by *them*, and by *them only*.

Let us preſerve the higheſt *Eſteem*, and *Love*, and *Veneration* for our GLORIOUS KING, and *every Branch of his Family*, when to this, our deareſt worldly Intereſts bind us, as well as all the ſtrongeſt Ties of *Duty* and *Gratitude*.

From the *glorious Spirit* which thoſe of them have ſhewn, who have ſo bravely expoſed their LIVES for our Sakes, and the *great Cauſe* of *Liberty*, we may well take an Eſtimate of what our Poſterity may hope from a Stock ſo *numerous*, and ſo *truly heroick*. And

May that GOD *who hath already ſo eminently diſtinguiſhed them by his Favour, go on to bleſs them to us, and to crown them with all his choiceſt Mercies, both in this World, and that which is to come.* Amen.

25 FEB 95 MUSEUM